Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

Jeg er den gode hyrde. Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

12te aargang. Winnipeg, Manitoba, Mai 1936 Nr. 5

FEMTE SØNDAG EFTER PAASKE

Præken av pastor I. C. Dahl

Joh. 17:18—23.

Vor tekst er et avsnit av Jesu ypperstesprestelige bøn. Og denne bøn bad han den nat da han blev forraadt til døden, grepet av syndbesmittede hænder, og ført som et lam til slagterbænken. Paaskelammet, der var et svakt forbillede paa ham, det Guds lam, var netop spist. Den hellige nadverd var ogsaa netop indsteftet, og Judas, som forraadte sin herre og mester, var paa vei til Jesu fiender.

Timen nærmer sig, da Jesus skal skilles fra sine, og Guds vredes frygtelige domsveir skal bryte løs over ham, som den der bærer al verdens synd.

Han har gjort alt for sine disciple, som gjøres kunde, og saa opløfter han sin røst til den himmelske fader i bøn. Han beder for sig selv; men mest for sine disciple. O hvilken bøn! Indbefattet i denne bøn er ogsaa alle dem som ved de første disciples forkyndelse skulde komme til troen paa Ham, det er kirken.

Ingen, som han kjendte stillingen. Han saa de store vanskeligheter der vilde møte disciplene paa deres livsvandring specielt som kristne og de mange lidelser de maatte utstaa for hans navns skyld. Men han saa ogsaa seierskronen som skulde bli dem til del som blev tro indtil enden. Han kjendte til deres svakheter, baade legemlige og aandelige. Derfor, drevet av sin inderlige kjærlighet, tilsidesætter han nu sig selv, og utøser sit hjerte i bøn for disciplene. Ingen anden kunde i en stund som denne, befatte sig med at forberede sine venner paa den frygtelige tragedie, der direkte ikke skulde berøre dem; men derimot ham selv, ved at trøste og opmuntre dem. Hvert ord i Jesu forbøn aander av den store kjærlighet der fremkalder dem. Jesu bøn er barnets bøn til sin kjære far. Barnet mangler ikke tiltro til sin far men fordi det, som det beder om ligger det meget paa hjertet, beder og trygler barnet om det, om og om igjen med forsskjellige ordlag, og fra forskjellige synsretninger for at ingen vigtig, og resultat-bringende bevæggrund skulde være utelatt.

Det endemaal som Jesus har for øie, og hensigten med hans forbøn her, er at sikre sine disciple evig liv og salighet. Han er ikke ængstelig angaaende den egentlige frelsergjerning, for den vet han skal bli utført til fuldkommenhet; men det er bevarelsen av troende, saalænge de er i verden.

Deres frelse maa fremmes og befæstes derved, at de som Jesus sier: Helliges i sandheten. At de maa lære at kjende sig selv, sin nød og sin trang. Dernæst at de maa lære at tro paa, og hvile i den store sandhet, at Jesus Kristus er veien til salighet for alle troende sjæle.

Jesus fremholder i sin bøn helliggjørelsens nødvendighet for sine disciple, sin kirke. Først fordi de er i verden, og for det andet, fordi de skal være Jesu Kristi sendebud ut i verden, hvor de maa døie hat og forfølgelse. "Likesom du har sendt mig, sender jeg dem." De skal gaa med budskapet om Jesu forsonings død for menneskeslægten. Hvorfor da saa mange vanskeligheter, og saa megen motgang? Jesus var sendt til verden for at forkynde evangeliet for de fattige, ja for alle, fængslets oplatelse for de fangne, og Herrens velbehagelige aar. Et herlig budskap; men paa grund av dette blev Jesus hatet og forfulgt. Saaledes ogsaa alle forkyndere av det samme budskap. Folk kjendte ikke sandheten om sig selv, vilde heller ikke, og tok derfor ikke imot budskapet fra himmelens Gud, om naade og forbarmelse. Det var Jøderne til forargelse og Grækerne en daarlighet. Nogen tok dog imot det og de fik erfare dets frelsende kraft, skjønt under mange prøvelser.

For, at disciplene skulde være skikkede til sin gjerning maatte de helliges i sandheten. De maatte gjennemtrænges av sandhetens aand for at bli rette og dygtige sandhetsvidner, vidner om veien til frelse og salighet. Ved aandens drift, og i Aandens kraft skulde de i troskap og nidkjærhet være vogtere for Herrens hjord paa Zions bjerge, og dertil villig ofre livet for den om det skulde kræves, for det var ikke tap; men venning. "Den som mister sit liv for min skyld, skal finde det."

Som en anden grund hvorfor Faderen skulde høre Jesu bøn for disciplenes helligelse var, og er at han hadde helliget sig selv for dem. Ja baade med sit liv, og sin stedfortrædende død helliget han sig for dem. Da nu Jesu komme til jord, hans lidelse og død, ikke gjaldt bare hans første disciple; men alle dem som tror evangeliet, gjælder alt det Jesus gjorde for dem ogsaa os. Jesus beder sin far for os, at vi maa helliges fordi han helliget sig selv for os. Men helligede i sandheten blir vi ved at Guds ords lys faar trænge sig ind i sjæl og sind, saa vi ved dets kraft lever, ikke efter kjødet men efter Aanden. Det er ved Guds ords lys og kraft vi skal kunne vandre, og holde ut i kampen hernede, og ogsaa ha frimodighet til at lægge ut paa dødsflodens mørke vande naar vandringen her er endt.

Jesus beder for alle dem som tror paa ham at de maa være forenede til ett. Dersom disciplene staar adskilte, er der litten kraft, og ikke opnaaes den lykke og glæde i livet som de i forening kan eie. Det at i Jesu øine er meget vigtig forstaar vi av den indtrængende maate hvorpaa han lægger den paa Faderens hjerte. Han vil ikke gi op før han har sikret sig Faderens samtykke, likesom, til en inderlig fuldstændig forening mellem sig og sine disciple, saavel som mellem ham og Faderen, saa der saaledes ogsaa blir forening mellem disciplene og Faderen.

Nu, alle som tror paa Jesus er i en inderlig indre aandelig forening, forenede til ett; ti ved troen paa ham blir de lemmer paa det legeme, hvis hoved han er, og som han sier: Jeg er vintræet, I er grenene. Men den aandelige forening skal komme til syne i det ydre, saa verden kan se den, og erkjende at Jesus er sendt av Gud Fader, og anamme ham i troen. Som, Guds kirke bør de troende løfte korsbanneret høit, saa det kan være vitterlig hvilken herre den tjener. Ved at verden ser de troendes liv og gjerninger, skal ogsaa den drages til Gud.

Som der er forskjel mellem de forskjellige gerne paa et træ, saa er der dog den likhet og de har det tilfælles at de alle vokser paa samme træ, og der er en indre enhet i karakter og frugter. Derfor, dersom vi som troende er grene paa vintræet Kristus, kan vi nok være meget forskjellige fra hverandre i det ydre; men i Kristus er vi forenede til ett. Efter karakteren og frugterne vi bærer maa der derfor være ensartethet. Ogsaa i vort forhold til Guds ord og sakramenter maa der være enhet og enighet. Kristi kjærlighet hvis væsen er at forene og knytte sammen, til et sand enhet i fredens baand, til et legeme og en aand, ett haab, en herre, en tro, en daab, en Gud og alles Fader, som er over alle gjennem alle, og i alle.

Jesus har, som han selv sier, git dem sin herlighet, den han hadde faat av Faderen, for at de skal være ett likesom vi er ett. De troende skulde være brødre og søstre paa jorden, et mægtig vidnesbyrd for den vantro verden. Men det har vist sig at dette har været alt andet end let, og det saa Jesus meget vel. Han bad derfor saa inderlig for dem ogsaa i denne sak.

Til en begyndelse holdt de troende endrægtig sammen, men saa kom der vranglærere, og med dem splid og tvedragt, og ofte truedes menighetslegement med sønderlemmelse, endog paa apostlernes tid. Kristi Aand, der bandt de troende sammen, blev ogsaa hos mange fortrængt av verdslighets aand og synden fik derved herredømme over hjerterne, og efter sit væsen voldte denne aand sønderrivelse. Den vil rive de troende fra Gud, og fra hverandre. Kirken forgrenedes, og der er avvikelser fra sandheten snart her, snart der. Istedet for at være et hellig broderskap i Kristi kjærlighet, er hans faarehjord delt i mange flokker der gjensidig undergraver og bekjæmper hverandre. Det er tungt at denne tingenes tilstand blev slik; men dobbelt tungt er det for den herre Jesus selv, hvis store kjærlighet er uforanderlig, og omfatter alle.

Sønderrivende kræfter har til alle tider forstyrret kirkens fred, og nu i vore dage er vi omringet av saadanne der har en fortræffelig evne til at omgi sig med Gudfrygtighets skin, gir sig ut for at være drevne av Guds Aand, medens frugterne i deres virksomhet ikke er av det ønskelige slag, og forvirring og splittelse følger gjerne i deres spor.

Vore længslers maal er at vi engang skal faa se Kristi kirke staa som et forenet hele paa den ene grundvold, som er lagt i Zion, paa hovedhjørnestenen Kristus. Vi vil derfor i likhet med vor frelser fremlægge den sak for vor himmelske Fader i inderlig bøn om at vi selv og vor kirke maa staa sammen forenede og faste i Kristus til vor salige ende. Og med Guds naade vil vi ihærdig arbeide mot det maal, og omhyggelig vogte os for at gjøre noget der kan skade nogens sjæl, eller ha splittelse til følge. La os likesom vor frelser være overbærende med feil begaaet i skrøpelighet, saa at Jesu utsigelige kjærlighet maa faa virke hos os kjærlighet til Gud først, og saa til næsten.

Vi bør huske paa, og tro, at Jesu forbøn for alle sine gjælder ogsaa os. Skulde ikke han bli bønhørt! Vi er alle gjenstand for hans kjærlighet og forbøn nu, idet han er der ved Guds høire haand alti rede til at træde frem for os og tale vor sak hos Gud. Jesus vor ven er det som skal dømme, han har git os herlige løfter. Han selv er vore forhaabninger holdepunkt. Jesu rike er evig. Lovet og priset være Herrens navn ti hans er magten, og æren og herligheten i al evighet. Amen.

Radio Præken holdt i Prince Albert,

den 7de april, 1936.

Luk. 23, 32. 33, 39—43.

(Langfredag)

Kjære Radioforsamlig!

Gud møter os idag med slæktens stedfortræder og to representanter for menneskeslækten, den ene paa hans høiere og den anden paa hans venstere side. Der er et billede av korsfæstelsen, "Mathausers Golgatha", som er meget betegnende. Det viser Jesu kors i midten og de to andre kors, et paa hver side, vendt mot Jesu kors. Jesus vil gjerne frelse alle mennesker; men han blir ogsaa den som deler slækten i to grupper baade her i tiden og paa dommens store dag. Paa den ene side er spotteren med sin folk, og paa den anden side er tilbederen med sin folk. Paa den ene side hersker forbandelsen, og paa dn anden hersker velsignelsen.

Kjære ven! Hvem vil du ha som din representant, den som spotter eller den som tilber? I er av disse flokker er du, enten du tror det eller ei. Jesus sier: Den som ikke er med mig er imot mig. Vi skal nu se lidt paa den som tilber Jesus. Det første han gjør er at irettesætte den anden; men dette blir egentlig hans egen syndsbekjendelse. Han erklærer sig selv skyldig, og at straffen er velfortjent. La mig nu faa minde dig om to Guds ord. "Den sjæl som synder skal visselig dø." Og Jesu ord: "Dersom I ikke tror at jeg er den jeg er, skal I dø i eders synder". Her er to misdædere, som dør paa hver sit kors; men bare en dør i sine synder. Den anden bekjender sine synder, og bevitner at Jesus er den han er, uten synd og derfor Gud. Vi er alle av naturen vredens barn og fattes Guds ære. Uten stedfortræderen er vi alle fortapte og fordømte til den evige død.

La os ombytte ordet Jesus med hvad det brtyr paa norsk, da blir det Frelser. FRELSER! Aa hvilken bøn der ligger i dette ene ord, nødropet fra en døende synder som vil bli frelst. La os standse et øieblik her og se paa et andet billede. En far staar paa stranden og ser paa sin søn som leker ute i vandet. Naar gutten kommer saa langt at han ikke kjender grund under føttene roper han: FAR! og straks faar han hjælp, ti stemmen tolker nøden. saa er det ogsaa med denne røver. Hans bøn er egentlig utropet: JESUS! Saa kommer ordene: Kom mig ihu naar du kommer i dit rike! Ogsaa dette kunde bety noget for ham. Jesus som kjender bønneropet i hans hjerte, gav ham et svar langt over det han turde be om. Aa, for et herligt svar han fik, en edsvoren erklæring: Sandelig siger jeg dig: Idag skal du være med mig i Paradis. Hvilket herlig guddommeligt løfte! Tænk at faa være med Jesus, blandt den store hvitklædde skare som har todd sine kjortler og gjort dem hvite i Lammets blod! Det blod som han selv hadde set flyte paa Golgatha høi, hadde ogsaa toet ham ren.

Kjære sjæl! Stil dig foran Jesu kors — du slipper at hænge paa det, som røveren — og se paa Jesus, som han hænger der for dine synder, sonende for dem, som din stedfortræder. Se, og bli ikke træt av at se paa ham, ti

Der er liv i at se paa det Golgatha kros,
Ja just nu er der liv og for dig!
Aa synder, saa kom da til ham og bli frelst,
Se paa ham som der ofrede sig!
(Læs hele salmen)

Dette bringer os til Kristi opstandelse, Paaske budskapet:

Han er opstanden! Store bud!
Min Gud er en forsonet Gud,
Min himmel er nu aapen!

Derfor kan vi leve i ham, ti han siger: Jeg lever og I skal leve.

Kjære sjæl, du som er frelst, la din frelse bringe dig den frelses fryd og jubel som skal være din styrke og dit værn mot alle farer og fristelser som møter dig i livet. Men du som vet at du ikke er frelst, kom til korsets fot hos Jesus. Se ham og faa liv i hans navn og du skal ogsaa faa lov til at glæde dig med dem som har sine navne skrevne i Livsens Bok.

Du kan aldrig se Guds kjærlighet bedre end ved Jesu kors: Ti saa har Gud elsket verden at han gav sin Søn, den enbaarne, paa det at hver den som tror paa ham ikke skal fortapes men skal ha evig liv. Og Sønnen elsket dig saa han tok alle dine synder paa sig og sonede for dem, ja for al verdens synd. Derfor maatte han dø korsdøden paa forbandelsens tre. Menneskene forbandede ham og kunde ikke taale ham paa jorden, og Guds forbandelse hvilet over ham, der som stedfortræderen, var gjort til synd for Adams faldne slækt, saa Gud kunde ikke ta ham ind i himmelen før synden var sonet for; derfor maatte han hænge mellem himmel og jord indtil han hadde sonet for slæktens synd, ogsaa din synd. Ogsaa den Hellig Aand er Gud og derfor kjærlighet. Han elsker dig og vil gjerne frelse dig; derfor søker han at overbesise dig baade om synd og

(Fortsættes side 2.)

HYRDEN

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Formeget engelsk. Tildels kommer der begjær om at stanse Hyrdens forsendelse til vedkommende. Aarsaken angives: "der er for meget engelsk i Hyrden" eller som en sa nylig: "jeg trodde bladet var norsk; men ser det er det medste engelsk." La mig igjen minde læserne om at det, som redaktøren faar av læsestof for Hyrden, trykkes i det sprog det kommer. Til hvert nummer faar jeg meget mere engelsk end norsk læsestof. Denne gang skal jeg la en del engelsk læsestof overligge og la bladet trykkes med likeligt fordelt paa norsk og engelsk.

*

En anden røst: "Jeg er glad for at Hyrden forbedres. Ieg er en av dem som ikke hører bra. Har ikke noget godt av hvor høit og godt en mand taler. Saaledes er for mig god læseing det"......... Det var en glædelig opmuntring. Slaa ring om bladet Hyrden og alle som en samle nye abonnenter saa det blir muligt at utgi bladet to ganger om maaeden. Dervet vil det lettere la sig gjøre at dele likt mellem norsk og engelsk.

*

Kirkens aarsmøte i Minneapolis. Laserens opmerksomhet henledes paa pastor Nels Carlson oplysning angaaende jernbane billetter til de Forenede stater. Gjør bruk av tibudet saa mange som mulig. —U.

(Fortsättes fra side 1.)

om naade. Uten hans arbeide paa dig kan du ikke komme til Kristus, ei heller se ham slik at du kan tro paa ham til din sjæls frelse. Staa ham ikke imot. Bedrøv ikke Aanden, ti det er farlig for din sjæls frelse.

Og naar du har bøiet dig for Aandens vitnesbyrd, og har i tro tat imot Jesus som din Frelser, da vil ogsaa du vitne for ham. Du vil nu at andre skal bli frelst og faa det godt. Da gjælder det at ta imot naadegavene og at bruke dem til Guds ære og til hans rikes opbyggelse. Da søker du ikke længer den Hellig Aand, ti du har ham men du søker hans gaver, naadegavene, saa du kan bli en Kristi medarbeider, fordi du elsker ham og dem som han elsker, alle menesker.

Du begynder nu for alvor helliggjørelsens kamp, iført Guds fulde rustning, saa du kan mere end seire. Du vil kjæmpe troens gode kamp, bevare troen indtil enden, og faa livsens krone som Jesus har erhvervet for dig. Din bøn vil nu forme sig omtrent slik:

Jesus din søte forening at smake,
Længes og trænges mit hjerte og sind;
Riv mig fra alt det mig holder tilbake,
Drag mig i dig min begyndelse ind!
(Læs resten av dette vers og 3dje v.)

Men du som har den anden røver som din representant, du som ikke har tat imot Jesus som din frelser, jeg har endnu en bøn til dig ikveld: Idag naar du hører hans røst, da forhærd ikke dit hjerte og staa ikke den Hellig Aand imot; ti det er han som taler til dig, og vil vække dig op saa du, lik den forlorne søn, kan staa op og gaa tilbake til din Himmelske Far og bekjende dine synder for ham. Gud sier: Dersom vi bekjende vore synder for ham, er han trofast og retfærdig, saa han forlater syndene og renser fra al uretfærdighet. Og Jesus sier: Den som kommer til mig vil jeg ingenlunde støte ut. Kom da til Jesus og gi dig over til ham, saa han kan faa frelse dig, da vil ogsaa du bli i den tilbedende flok. Maatte det ske for Jesu skyld. Amen.

John P. Tandberg.

Fra Arbeidsmarken Vor.

OUTLOOK COLLEGE

Da mit ophold her paa Outlook College nu er forbi, er det med glæde og tak baade til Gud og mennesker at jeg ser tilbake paa den svundne vinter. Tak till Gud at han gjorde det mulig at jeg kunde gaa paa skole igjen i vinter, og tak særlig til mine lærere for al den hjælp og imøtekommenhet de har vist mig.

Siden jeg sisst skrev til Hyrden har vi hat baade fastetiden og paasken. I fasten blev vi ved de daglige andagsstunder sterkt mindet om vor Frelsers lidelse. Saa kom paasken med sin stilhet. En del af studenterne reiste bort, og vi som blev paa skolen nøt samværet med Mr. og Mrs. Bergsagel. Paaskedag var vi til kaffe i bestyrerens stue og hadde en hyggelig eftermiddag sammen med familien der. Om kvelden var her gudstjeneste ved Pastor Berge, og vi glædet os over paaskeevangeliets seierstoner.

Jeg skulde ogsaa fortælle at en søndag før paaske var "the Junior College Class" sammen med lærerne inbudt til Miss McPherson til eftermiddags kaffe; vi har altid en munter stund i samværet med vore lærere, og det gjør ikke stemningen ringere naar vi blir traktert med Miss McPherson's utmerkede bakværk og kaffe.

Den sisste uke har vi arbeidet under høitryk med eksamenene, det var derfor med lettelse at jeg satte mig til middags bordet lørdagskveld efter endt arbeide.

Spisesalen var smukt pynted lørdag da Mr. og Mrs. Bergsagel gav en middag til ære for klassen som nu avsluttes. Mr. Bergsagel talte til os som nu skulde skilles, og mindet os om at ta tid til at faa en ordentlig utdannelse. Ogsaa andre taler blev holdt og gode ønsker git. Tak!

Søndag den 26de April hadde vi gudstjeneste. Mr. Bergsagel prædiket over dagens evangelium, og igjen lød der opmuntrende ord til os som nu skal reise.

Maatte Gud velsigne Outlook College, baade lærere og studenter; og maate der være mange venner ut over provincen som vil være interesert i arbeidet her, og være med at bære det frem til Gud i bøn.

Med hilsen til alle bladets læsere fra Outlook College. —John Precht.

Et kjærkommen besøk.

Rev. P. Overlid, fra den Lutherske Frikirke, fra Hawarden, Sask. var hos os i fastetiden, fra 27 March til Langfredag og holdt en del evangeliske møter i St. Johannes North Prairie og Norquay menighet. Det er forfriskende at høre en klar forkyndelse av synd og naade og evangelistens naadegave har pastor Overlid faat i fuldt maal. Vi sier Gud tak for besøket. —P. C. Haaland.

Pastor O. O. Haugen har holdt møter de tre første uker i mars i Bagley kaldet, pastor A. M. Vinges menigheter. Pastor Haugen har en varm og hjertølig forkyndelse og Gud har velsignet hans arbeide. Vi faar lov at tro at nogle fandt fred med Gud. Maa vi be om vækkelse i vore menigheter saa at mange faar visshet i sin frelses sak. Maatte Herren velsigne det jevne menighets arbeide og evangelist virksomheten iblandt os—V.

*

Pastor O. L. Falkeid har resignert som reisende missionsprest i nordre Sask.

*

Zion mghd. nord fra Robinhood har besluttet at bygge kirke i sommer.

Dødsfald.

Mrs. Dorthea Evenson ved Earl Grey, Sask. døde i sit hjem den 27de Apr. 1936. i en alder av 86 aar. Hun har varet sykelig i lengere tid. Mrs. Evenson blev født i Norge den 9de mars 1850. Hun blev gift med Hans Evenson Nov 18de 1882. Det unge par emegrerte til Amerika og bosatte sig i La Crosse, Wis. i 1888. I 1901 reiste de til Crookston, Minn. Derifra kom de sammen med sine tre sønner til Canada i 1905 og bosatte sig paa farm i nærhet av Earl Grey Sask. hvor de siden har bodd. Mrs. Evenson overleves av sin mand Hans. U. Evenson og to sønner Inge og Halle, samt 12 barnebarn. Mr. og Mrs. Evenson har været aktive medlemmer av Vor Frelsers Norsk Lutherske menighet fra dens stiftelse. Fred med hendes minde-Cor.

En hæders mand vandret bort.

Med Andreas Johnson Nysetvolds bortgang har Battle River menighet mistet en av sine bedste medlemmer. Hr. Nysetvold døde paa et hospital i Edmonton den 4de April 1936 efter 4 ukers sykeleie — Han var ved sin død 80 aar og 6 maaneder. — Hr. Nysetvold var født den 4de Oktober 1856 Haltaalen Norge. I 1882 utvandret han med familie til Amerika og kom til Twin Valley, Minn. I 1884 flyttet han til Foston Minn. og blev der til han i 1911 reiste op til Chauvin, Alta., Can. og tok sig homestead, hvor alle børnene hadde sat sig ned nogen aar forut.

Han begrædes av 6 sønner Ole, Hans, William, Richard, Martin og Helmer. Mrs. Nysetvold døde den 20de Januar 1936 og en søn døde for rundt 27 aar siden nord for Chauvin. Hr. Nysetvold var diakon for Battle River menighet i mange, mange aar. Han elskede menigheten og hans plads der var skjelden tom naar der var gudstjeneste i kirken. En stor sørge-skare fulgte ham til graven. Battle River menighet har lidt et stort tap ved hans bortgang, men det som er menighetens tap er hans vinding.

Undertegnede forrettet ved begravelsen, baade hjemme og i Kirken. Velsignet være Nysetvold minde.

Dr. H. T. Egedahl.

Vi maa resa penga!

Vi maa resa pænga, sa diakon From,
"præstløna æ du aa kassa æ tom,
aa en-centsavgiften æ fem trettifem
aa hednamissionen, vi a skyldia dem;
dæ fins ingen ænde paa pænningekrav
ja kan inte begripa va de alle bli av."

"Jag tror", fortfor pastorn, "dæ æ bæst att vi be
vaara snælla fruntimmer att ge en supe."
"Dæ haalla vi mæ paa", sa Jannson aa Kvist,
"ty att pænga behøfs før Guds rika æ visst.
Dæ tar ju fem hundra att løna vaar præst;
Kvist, gør ett forslag, att dæ haalas en fest."

Saa ær det besdutat forutan mer prat,
ty nær Gud ska ha pænga, maasta magen ha mat.

I kyrkliga fraagorr ær det kvinnornas lott
att slita a tiga — Mrs. From fick saa braatt
mæ att ordna aa plæna; "Hellaa Mrs. Ek,
vi ska ge en supe — ni faar baka en kek.
Mrs. Jannson ger brø, Mrs. Olson ger paj,
Ni, Vajlet, faar veta paa teblet—gubaj."
Till att verka hans verk faar ju ingen va lat
ty nær Gud ska ha pænga, maasta magen ha mat.

A saa kommer dan — a alla æ dær—
av mat ær dæ nog at fø en hel hær
de æta før femti men ge tjugufem
aa fraassa till dess de kan knappast gaa hem —
aa mænnen æ fulla av føda aa nit,
aa gummorna matta av hetta aa slitt;
de ramla aa skramla i diskar aa fat,
ty nær Gud ska ha pænga, maasta magen ha mat.

Hur æ dæ i værldsligt? Jo, daa kan en slant
forutan allt prut betalas kontant
før partis aa saant kan vi ge liberalt,
aa skatter dær ha vi ju alla betalt.
Aa dæ æ ju rætt a saasom sej bør
att ge vi till slækt aa till vænner aa stat,
men nær Gud ska ha pænga, maasta magen ha mat.

(Forfattad av T. G. A., som studerande vid Gustavus Adolphus College, St. Peter, Minn.
(Indsendt ved Mrs. Laura Brun —Red.)

Mærk!

Bestillinger paa pastor H. Jenssens bok over Aabenbaringen sendes fra nu av til Rev. T. J. Langley, Birch Hill, Sask., og Money Orders eller Postal Notes for boken skrives paa Birch Hills P.O. Jeg vil be alle som kan at kjøpe boken; det vil gjøre enhver godt at læse hvad denne vækter paa Zions mure roper til os. Paa samme tid vil I ogsaa hjælpe Mrs. Jensen at betale det hun skylder for trykningen av boken og at faa lidt hjælp paa sine gamle dage. Gjør det. PRIS 75c. —Akre.

Fordoblet Penge Planen.

Det har veret til megen opmuntring at merke den villighet og støtte som er lagt for dagen for denne plan. Mange har efterkommet dette opraap med gaver, og de fortjener vor tak. Andre har kanske ønsket at gjøre noget men har ikke set sig istand til at yde financiel hjelp.

De gaver som er kommet ind og den interesse som er at merke er et nyt bevis at Hyrden er omsluttet me vort folks interesse og at bladet har en gjerning at utføre i vort distrikt.

Dog har vi ikke endnu naad maalet med indsamlingen. Vi vil faa laav at nevne igjen at de som har faat brev om denne sak ikke maa glemme at gjøre hvad de kan for at noget indsendes endog om det kan komme lit sent. La os alle være med at hjelpe til — vise vor interesse saa langt som det er muligt at gjøre det — og velsignelsen skal ikke uteblive.

—A. M. Vinge.

For God so loved the world, that he gave his only begotton Son, that whosoever believeth on him should not perish, but have eternal life.

THE GOOD SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotton Son of God.

Winnipeg, Man., May 1936.

CAN WE AFFORD TO FORGET?

I saw him pass down the road yesterday. He looked at me, said nothing and passed along. I don't know his name but I know his kind — the forgotten man.

He has been the subject of much controversy. Clubs and Societies for moral uplift have discussed him, luncheon and after dinner speakers have pulled and pleaded for him; Legislatures, Republican, Democratic and otherwise have in all ages fought over him; but still he wanders down life's highway falters, falls, perishes, a forgotten man with a forgotten soul.

Jesus looking down from God's right hand, from whence He is to come in judgement, looks upon him also, this forgotten man with his forgotten soul: sees him along the great thoroughfares af life, on the crowded streets of the merciless metropolis, on the rural lanes of many a countryside, along the dusty roads of faithless, godless temples; or pressing the moss and mud, the rocks and thorns of jungle trails, with unprotected feet. Jesus sees this forgotten soul embodied in the men, women and children of the brown, the black, the red, the white, the yellow races of this world.

Jesus also looks upon His Church, born and established in the world thru the hell and heaven of Calvary's awful day of darkness, and lifting a pierced hand renews the great commission "Go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo. I am with you always even unto the end of the world." It is the same voice that said "not my will but Thine be done" in Gethsemane's dark hour and that in the darker hour upon the cross said "My God! My God! Why hast Thou forsaken me." Are you a member of His Church? Do you hear His voice? Jesus says: "My sheep hear my voice and follow me." Is it not folly the way we strive to save a man's body these days and forget his soul?

Jesus knows and all real christians know that men will always be forgotten until their souls are remembered. No democracy is safer than its souls are safe. No church is safer than its compassion for lost souls. No individual is more blessed than his efforts to save a saul from sin. How easy it is to perceive even in our own Lutheran Church that we want all of Christ, but we don't want Him to have all of us. Jesus did not forget anyone. We cannot forget those that He remembered and live.

Elisha prayed that his fearful young servant might have his eyes opened that he might be aware of the hosts of the Lord. We should also have our eyes opened that we could know our strength with God at our side. I am afraid too that we are altogether too unconecious of the damage that is done to us every day by the hosts of Satan. Gehazi altho he had underestimated the arm of the Lord, yet he had a proper respect for the foe. Let us dare to make a few comparisons and see if we are putting first things first in our generation. Two thousand years are spent every day in the United States in the Motion Picture Shows by fans. In depression years eleven and one half million attended every day, or eighty and a half million every week. I wish such a host would as truly worship Christ every week. What time and money must be spent in playhouses, dances, saloons, entertainments, football, baseball, kittenball, golf, bowling, trapshooting, bridge playing, prizefighting, horseracing, pleasure riding, liquor, tobacco and gaming and the unmentionable number of other amusements and entertainments. Fellow church member, there is much in this world to cause us to forget the soul of the forgotten man. How does your mission envelope, whereby you would save souls, compare with your expenditures in the fields just alluded to? Many confessing church members have made the church the scrap heap upon which thy cast the odds and ends of time, talent, energy and money, giving the bulk of their substance to the institutions of this world, and then wonder why the world is less secure than before. God never turns on the power when we are headed for the ditch even the men somtimes do.

Why can't we by God's grace this year strike a proper and fair balance in the things that belong to God. Put first things first. Jesus did. It was His delight, His very meal to do the will of His Father who sent Him. Pay a generous budget this year, start now and do the will of Him who sent you and by whose grace we all live. Let us get back to the ground that God can bless. He will not bless the Church or nation that will permit the perishing of souls given into its charge. Let us not over-estimate our task or be fearful of it. If our Church tithed for one month the budget and the Church debt would be paid.

Catch the Christ vision of the Souls of forgotten men! Turn your drudgery to joy! Seek not life among dead thing! Let us this year keep our Church off the borrowing list, and glorify God by a prompt and well paid budget. The day will come when we will meet the souls we have directed or rejected, remembered or forgotten.

—L. K. Johnson.

C. L. C. SILVER JUBILEE
Saturday June 27.

On Saturday, June 27, Camrose Lutheran College will celebrate the completion of twenty-five years of service. This will be an outstanding event in the history of the school. It is expected that a host of friends from far and near will attend the celebration. Representations from twenty-two congregations that form the College Association will be present. Graduates from twenty-five classes are being invited to make this occasion a grand Homecoming.

The Board of Directors and the College staff are making plans for a public meeting to be held in the afternoon of Saturday, June 27. It is hoped that this meeting will be honored by the presence of all the preceeding presidents of the school: Dr. J. R. Lavik, Rev. J. P. Tandberg and Rev. A. H. Solheim. Some of the former teachers will also be here for the occasion. Representations from the Town of Camrose, including the Mayor and a number of other well known citizens, will be asked to participate.

The high light of the afternoon meeting will be the burning of a note of $3000.00 by Mr. P. B. Anderson and Mr. M. B. Ness, who are the Executors of J. B. Anderson Estate. These men have made the remarkeble offer to burn this note if the friends of the school can raise $1500 00 to be given to the College as a Twenty-fifth Anniversary Fund. This is an oppertunity which cannot be neglected. The Board of Directors have called for twenty volunteers who will undertake to raise $75.00. A number of these men have already began working and have reported that the response is exceptionally good.

In the evening of the same day the College will give a concert. This will take the place of the Choir Concert which the school gives in Camrose each year. Mrs. H. Ronning will sing, and the choir will render the major part of the program.

The Executive of the Alumni is also making plans for participation in the Silver Jubilee.

Camrose Circuit Spring Meeting

The Camrose Circuit Spring meeting was held at Wetaskiwin Anril 5—7, Rev. B. Ostrem's Call. The opening sermon was preached by the undersigned. Rev. T. Vikse was scheduled to preach the opening sermon but was not able to be present due to illness.

The text for discussion was the letter to Sardis, Rev. 3:1—6. which was introduced by pastors Lerseth, Hilde, and Carlson. We soon discovered we had before us a very rich text providing food for serious thought. Here was a congregation where neither money nor activity was lacking. Surely here there must be life. But God says concerning them, "I know thy works that thou hast a name that thou lives, **but art dead.**" There was God's admonition "REMEMBER.........." And finally there were God's promises to him that overcometh — blessed promises that cannot fail. This heart searching message to Sardis could well be braught to every congregation in order that we all might be permitted to search ourselves in a special way. Dr. Lavik, who was also present, mentioned that we generally have three kinds of people in our congregations: those who are spiritually dead, those who are dying, and those who live for God. What is our influence over against those ready to die in our midst?

A very fine and inspirational program was rendered by the W.M.F. on Mon. afternoon with Mrs. John Hanson in charge. Splendid talks were given by Mrs. Hendrickson, Mrs. Hoyme, Mrs. Sorhus, and Mrs. Trygstad. There were other numbers in songs.

The evening session in charge of Rev. Ostrem, the local pastor, were addressed by Rev. Tveit. Here again the Word of the Lord challenged our hearts.

Singing by local talent thruout the convention was very much appreciated.

We want to express our appreciation and thanks to the people of Wetaskiwin for the splendid reception given us. The attendance was good despite the disagreable weather and roads. We came away feeling we had had a blessed time.

S. Hilde, Secy.

Prince Albert Circuit Convention.

Nov. 15—17.

Ephesians 2:1-10 was the text for the convention at Ordale, Concordia Lutheran Church, Rev. C. L. Dalseide, pastor. The meetings opened Friday morning, and continued until Sunday evening, the president, Rev. C. L. Dalseide, presiding at the sessions.

The opening services was led by Mr. L. E. Haave, Weldon, and the introduction to the theme was taken by Rev. T. J. Langley. In giving his introduction, the speaker presented a topical outline of the passage, so that the topics could be used as a basis of discussion; thereby the discussion could be more worth-while, more unified and coherent. The discussion was carried on both in English and Norwegian, by pastors and lay people present. Parts of the sessions were set aside for testimony and prayer, and many took part each time. Song and Music furnished by the choirs from Parkside (Immanuel Lutheran) and Concordia Church, by soloists, the Concordia string band and duet groups.

During the business session all the officers were re-elected. The matter of radio broadcasts, sponsored by the circuit, was discussed. There was much favorable reaction. The matter was referred to the congregations for an early report. Rev. Nils Magelsen, recently installed as pastor of the Crooked River parish, was accepted into the circuit, with the prayer that God's rich blessing rest upon him and his congregation, throughout his ministry.

On Sunday morning communion service was held, Pastor O. L. Falkeid preaching the confessional sermon, and Rev. C. L. Dalseide officiating at the altar. Rev. J. P. Tandberg preached the festival sermon.

The church was packed at all the sessions, in spite of the cold and the snow. The Ladies Aid ably handled the food situation, serving meals between sessions. The proceeds of the Sunday dinner went to Outlook College; it amounted to about twenty dollars. The offering Sunday morning, to the circuit treasury, was almost fifty dollars.

Ratner Congregation, Rev. A. M. Vinge's call, extended an invitation for the next convention; it was accepted. Rev. O. L. Falkeid, Robinhood, was chosen to preach the Sunday morning sermon, Rev. Nils Magelssen, Crooked River, to preach the opening sermon and Rev. C. L. Dalseide, Parkside, to introduce the theme.

Hyrden's Financial Statement.
First Quarter-year.

Balance on Hand January 1, 1936	$98.25
Subscriptions	74.96
Gifts	11.50
Double-Money-Plan	73.50
Total	$258.21
Expenditures:	
Publishing January, February & March Issues	$57.38
Stamps	2.24
Exchange on transfer of money	.45
Exchange on checks	.75
Total	$ 60.82
Balance on hand March 31, 1936	$197.39

—B. O. L.

We gratefully acknowledge the following gifts: In memory of L. E. Haave, sent in by B. J. Frostad, Weldon, Sask. $1.00; M. M. Bergquist, Bawlf, Alberta .50.

Thank you!

—B. O. L.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. B. BRUN, Editor, Broderick, Sask.

Mothers in the Home and Church.

In this modern age many views may be held as to the duty of parents in the home. Many changes have taken place throughout the ages, but as we look into the Book of God, our guidance, it will ever be the same, — no matter how all institutions and the affairs of men may crumble and change. The word of God will ever stand. Therefore then, it is from that point of view i wish to stir up the duty of respncibility of the parents towards their children, home and church.

Let us take an inventory of the mothers of our land. Does it not seem as though an indiferent atitude to the specific purpose has come upon us? We also wonder at the growing signs of falling away from the churches and Sunday Schools. The younger generation is in fact the posterity into whose hand the re'ponsibility of home, church and government, will of necessity be placed and the question which swells up within our bosoms is, what have we as mothers contributed to these children, which will be the keystone to either success or failure?

Where is the mother of simple faith and explicid trust in God? We fail to see many sencere christian mothers watching the child develop from a mere babe,as a sweet innocent being, into a grown man or woman. But instead, we see the child left alone or in the hands of some errispnsible nursery where the aptitudes and yearnings of the little heart are not understood. Our mother of yesterday used to come to church and Sunday School and her flock zealously in her care. Today we see her come alone and at times, not at all. The modern mother has not always followed in the footsteps of her heritage. What of the children. Have they a chance in life that is rightfully theirs? Should we wish to have a constructive part in the growing of a future tie for the Kingdom of God, we must bestir ourselves as mothers. Today is the day; not tomorrow!

The task is not without sacrifice; we have to give seemingly without reward. But let us remember the

hours we may spend in prayer with God regarding our children, the time spent in reading to them, in teaching them some of the christian principles, will all in the future hold for them a high esteem for the training given by mother. It is said of David Livingston, who became the great missionary to Africa, that his early training was one of deep religious nature which moulded his character as a man. He was not appreciated in his time. It was after his death that his greatness and work were recognized. So often it is with mothers. Remember your reward is in heaven. The exhortation to the mother of today is to arise to the duty which alone she can render, and it is not dependent upon how much she can do, but how well she does it.

The duties of motherhood are tremendous. The care of the children and the rearing of them call for responsibility that demands our all, in every respect. Let us give it to our children. It is their heretage; and the duty for which God has called us. The church of today is much in need of the young people and we must be their guiding principle. We must act for our Lord and Master. He will reward us, should we trust in him.

Mrs. John Hanson, Camrose.

So much has been said and written of late concerning Stewardship, that we have not the faintest hope of adding anything new. We just wanted to express a few thoughts concerning our Method of "giving" or carrying on our duties as christian stewards.

Many have undoubtedly read the articles which have appeared from time to time in The Church Herald as to prevailing methods of raising money for the work of our chruch. It is only too true that the raising of this money is quite generally left to the women, tho we do not think the suppers, entertainments and other events given for this purpose are quite the burden described in these articles. In rural communities especially, these occasions are friendly gatherings enjoyed by all and add interest and life to the work within the congregation. It is our opinion that they have their place and fill a need in supplying christian sociability.

However, even a good thing may go too far and it would seem it does if we make these events our only or chief means of giving to the Lords work. There is a perhaps too prevalent trend or idea that we must be fed or entertained or in other words, get our money's worth first before we can give anything to church work. Am enclosing a little poem which shows this attitude rather humorously, but truthfully, nevertheless. (Ref. page 2 — E D.)

Might cause us to consider the more desirable and blessed way of giving, the opportunity for such giving is ours thru our church and the W.M.F. Department offerings. Let us use them in greater mesure, giving willingly, joyfully, gratefully, whether the gift be great or small, because of love for Him and for His cause. Let us do as the Lord commends in I Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." "God loveth the cheerful Giver." —L. B.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. Vinge. Editor,
Fairy Glen, Sask.

MEDITATION

"And he pitched his tent having Bethel on the West and Ai on the East: and there he builded an altar." Gen. 12:8.

"Worship is giving God the best that He has given you. Be careful what you do with the best you have. Whenever you get a blessing from God, give it back to Him as a love gift. Take time to meditate before God, and offer the blessing back to Him in a deliberate act of worship. If you hoard a thing for yourself, it will turn into a spiritual dry rot, as the manny did when it was hoarded. God will never let you hold a spiritual thing for yourself, it has to be given back to Him that He may make it a blessing to others.

Bethel is the symbol of communion with God; Ai is the symbol of the world. Abraham pitched his tent between the two. The meausre of the worth of our public activity for God is the private, profound communion we have with Him. Rush is wrong every time, there is always plenty of time to worship God. We have to pitch our tents where we shall always have quiet times with God, however noisy our times with the world may be. There are not three stages in spiritual life, worship, waiting, and work. Some of us go in jumps like spiritual frogs, we jump from worship to waiting, and from waiting to work. God's idea is that the three should go together. They were always together in the life of our Lord. He was unhasting and unresting. It is a discipline, we cannot get into it all at once."

By Oswald Chalmers.

COMMENTS

Easter time has again come and gone. Now Pentecost is here. At this occasion we a reminded of the outpouring of the Holy Spirit upon the waiting group at Jerusalem. Prophecy was fulfilled also in this. Since that time every one who is born again enters into this blessing. There is no waiting, nor tarrying on this side of Pentecost, thank God. For the Lord says in His word that he "hath blessed us with all spritual blessings in heavenly places in Christ. It is a finished work. We are therefore now, not to pray for more of the Holy Spirit, for He dwells in every believer, but rather that the Holy Spirit may have more of us.

*

There is not a little said these days about the discarding of creeds and confessions. It may be said to be a peculiar tendency of our time. May it be a preparation for anti-Christ? This tendency causes many people to go from one group to another until there is a lack of conviction in spiritual matters. Which thought prompts the quoting of a statement that reads somewhat like this: "He who tries to sample everything in a drug store is quite certain to come out as a corpse."

*

Now it is soon convention time again. The convention at Saskatoon promises a spiritual and edifying program. Plan early so that you may be certain not to miss it.

*

One cannot help but be gratified over the fine response to the Doubled Money Plan. Many organizations have promptly and generously responded. Others may have desired to send in a gift but were not in position to do so. We have not reached the goal yet. Many letters have gone out, and appeals by word to which there has been no response as yet. Try to have a donation in by June 1st. if possible. Let us all lift together. Send in a gift even if it should not reach exactly on time. If all will respond it now appears that ther is a possibility that we shall clear off this debt.

Pentecost Bible Questions.

1. List the Old Testament references Peter used in his Pentecost sermon.
2. Give one reference where the term "holy spirit" is used in the Old Testament.
3. Give one reference for each of the following:
   The Holy Spirit as
   a. A Person,
   b. Teaching,
   c. Guiding into Truth.
   d. Choosing leaders.
   e. Choosing field of service.
4. List reference of one verse where Jesus gave the three-fold work of the Holy Spirit.
5. Where is it stated in the Bible that the Holy Spirit helps a believer pray?

Correct Answers to April Questions.

1. Psalm 22:18.
2. Psalm 16:10.
3. 513.
4. Peter Mark 16:7.
5. Matt. 28:9. Luke 24:39. John 20:27.

Correct answers sent in on April Questions:

Mrs. Theo. Notland, Morrin, Alta.; Alma Nelson, Maxim, Sask.; Ruth Fagre, Birch Hills, Sask.; Arthur Jothen, Govan, Sask.; Josef B. Haave, Admoral, Sask.; Erik B. R. Haave, Cameo, Sask.; Emma Rokke, Weldon, Sask.; Ingvald Kvinlog, Cameo, Sask; Lily Tunem, Cameo, Sask.; Reuben Thompson, Ratner, Sask.

Announcement.

Re. Y.P.L.L. Convention. July 2—5.

The Anthems chosen for the District Convention to be held at Saskatoon on July 2—5, are as follows:

No. 3731 "Seek ye the Lord" — by J. B. Roberts.

No. 1170 "Holy, Holy, Holy" — Ira B. Wilson.

No. 1608 "Behold God is my Salvation" — R. M. Stults.

No. 59 "Take Down Thy Harp" — F. Melius Christiansen.

No. 65 "Wonderous Things the Lord Hath Done" F. Melius Christiansen.

From "Frydetoner."

Page 156— "Velkomst Sang" — F. Melius Christiansen.

Page 282— "Den Store Hvide Flok.' — Edw. Grieg, and "God's Word is our Great Heritage" — M. Luther.

Would the various choirs kindly send in their orders for music at once to the secretary of the Choral Union, Miss Ethel Herrem, 176 Hochelaga W., Moose Jaw, Sask.

We also urge the local Leagues to report any available talent in Music or singing in your circuit to the choir Director, Mr. Oscar Mossing., Viceroy, Sask. or to the President of the Choral Union, Rev. E. E. Hoff, Moose Jaw, Sask.

Anne Solberg-Secy Y.P.L.L.
Ethel C. Herrem-Secy Choral Union.

"Welcome! Luther Leaguers!"

On July 2nd to July 5th the next District Luther League Convention will be held at Saskatoon, Sask. The members of Zion Lutheran Luther League and the Zion Lutheran Church of Saskatoon invite you to be their guests during this convention. A cordial welcome awaits each one. Come and enjoy a fine convention.

We are unable as yet to state just what accommodations there will be. But our committee is busily at work and we feel sure that as many as come will be well taken care of. A camping ground has been secured for as many as desire to bring a tent and camp. Rooms and meals will be obtainable at as low a cost as possible. We assure you all a very pleasant time.

Again we say, "Welcome to our 1936 Convention! Come with a prayer in your heart that this convention might be a true spiritual feast!

B. O. Lokensgard,
Pastor of Zion Lutheran Church.

The Convention Program.

Program for the Y.P.L.L. convention to be held in Saskatoon, July 2—5 has now been drawn up. Rev. S. A. Berge, president of the International Y.P.L.L. will be present for the entire convention, preach the convention sermon, as well as speak at several other sessions. Dr. J. R. Lavik, president of the Norwegian Lutheran Church of Canada will likewise be present. In addition there will be about twenty to twenty-five pastors and youth leaders of our district who will deliver short addresses and participate in the discussions. Methods of soulwinning, especially through the agencies of the Luther League will be discussed. The deepening of our prayer-life in prayer-meetings and in private will be considered, as well as such moral problems as the dance, the movies, and the leaguer's moral duty towards the community. Personal problems, such as faith and doubt, choice of life work, etc. will be discussed. Finally a whole session has been set aside for a serious consideration of the question of Marriage and Divorce: the choice of life companion, courtship and engagement, divorce, and happiness in marriage. More information about the program will appear in the next issue.

Five Things for Luther Leaguers to Do.

1. Elect delegates for convention. (Each league is entitled to one delegate for every ten members or fraction thereof).
2. All singers should get the music required for the massed choir concert. Also notify choir director of any special numbers by choirs or individuals that may be available. Remember it will also be a convention of the Choral Union this year.
3. Arrange for the most economic mode of transfortation, by cars, truck, etc. If possible come prepared to camp.
4. Begin now to save a little money for the convention week. Practice economy **also before the convention.**
5. The sole aim of the convention being to enrich young and old spiritually and to deepen their religious life, to fortify them against temptation, to encourage them to "face the world with Christ" the convention should be made the object of special prayer in league meetings and church services, as well as in private by all who have learnd to pray.

May God add His blessings to our endeavors.

K. Bergsagel.

Saskatoon Circuit will hold its meeting at Watrous, Sask., Rev. J. T. Dahle, pastor, on June 20th to 22nd. The opening sermon at 11:00 A.M. Saturday by Rev. A. Hjortaas. The theme, Deut. 6:4—9 will be introduced by B. O. Lokensgard. Rev. J. A. Berge will preach the sermon on Sunday. A talk on Foreign Missions will be given by Rev. J. T. Dahle.

—J. A. Berge, pres.
B. O. Lokensgard, secr.

A series of radio broadcasts over CKBI began on Tuesday evening, January 21. These Lutheran Meditations are by pastors of the Prince Albert Circuit. They are scheduled at 8:00 to 8:30 every Tuesday evening, over CKBI (Prince Albert,) and are in English and Norwegian alternately. We hope many will hear these messages in song and speech. We should like to hear from those who tune in on these services. Remember also that your help will make possible the continuance of these programs.

Lutheran Hour (CJCA.)

The regular Lutheran Hour will be heard over CJCA, Edmonton Studio, Sunday, May 24, 5 to 6 p.m. Both norwegian end english will be used. We are glad to receive the request numbers. If you wish to have a song dedicated to a friend just write us, and we'll try to comply with your request.

Benjamin Ostrem,
Wetaskiwin, Alta.

CALGARY CFCN.

Every Sunday, 10:30 p.m. (M.T.) devotion in Norwegian. —J. O. Jovaag.

NOTICE TO SUBSCRIBERS

Kindly note the date of expiration of your subsription to "HYRDEN." Paper will not be sent after expired date unless renewed. Renew early to insure against discontinuation.

Double-Money-Plan.

Here we are, only a few weeks from the first of June. By that date we hope to have reached our goal in this important project for HYRDEN. There is still time to send in your donation. Join hands with the many others who have helped so much and we will all rejoice together as we see our aim realized. Today there is time. Use it.

B. O. Lokensgard.

The Canadian National Railroad system gives an extended excursion to the states, beginning May 14. for 6 months. If ticket is bought May 14th from Camrose and return, it will cost $39.00 and proportionately from all Canada. If delegates are notified, we may have better ledegation. and it may be that C.P.R. will do similar at a convenient time. —Nels Calson, Camrose, Alta.